

The
Summe of Christia-
nitie, reduced vnto eight
Propositions, briefly & plain-
ly confirmed out of the
holy woorde of
GOD.

John. I. 17.

The lawe was geuen by Moses:
but grace and trneth came by
Iesus Christe.



Eight Propositions con- teyning the summe of this Treatise,

1. All men haue sinned, and haue failed of the
glozie of God. Rom. 3. 23. Fol. 2.
2. There is no name vnder Heauen giuen vnto
men, whereby we must be saued, but onely by
the name of Iesus. Act. 4. 12. Fol. 3.
3. Saluation by Christ apperteineth onely vnto
them that beleue in him. Iohn 3. 16. Fol. 6.
4. Fayth commeth by hearing, and hearing by
the worde of God. Rom. 10. 17. Fol. 9.
5. Let him depart from iniquitie, whosoever na-
meth the name of Christ. 1. Tim. 19. Who so is
in Christ Iesus, is a new creature. 2. Cor. 5. 17.
Fol. 11.
6. The cōmandement is a lanterne, & the law a
light, and reprehensions for instruction are the
way of life. Pro. 6. 23. Fol. 13.
7. The flesh lusteth against the spirite, and the
spirite against the flesh: and these are contrarie
the one to the other, so that we can not doe the
things that we would. Gal. 5. 17. Fol. 18.
8. What other helpes there are vnto godlinesse
and well doing, commended vnto vs in the
worde of God. Fol. 20.

The Summe of Christiani-

tie, reduced vnto eight Propositions,
briefly and plainly confirmed out of the
holy woorde of GOD.

The first Proposition.

*All men haue sinned, and haue failed of the
glory of God. Rom 3.23.*

There is none that is righteous, no
not one. If we say we haue no sinne,
we deceiue our selues, and the truethe
is not in vs. If we say we haue not
sinned, we make God a liar, and his worde
is not in vs. For ppoofe whereof, there are
two witnessses against vs. First the testimo-
ny of our owne consciences, which euen by
the light of nature accuseth vs, both leauing
vndoone many good thinges wee ought to
haue done: and of committing many euill
things, in deede, word, & thought. Second-
ly, the Lord God himselte, who is greater
then our consciences, whose wrath frō hea-
uen is manifest against all vngodlines, and
vnrightheousnesse of men, aswell in that
generall curse, which is come vpon all

Rom. 10.4.

I. Iohn 1.8. 10.

Rom. 2.15.

Rom. 1.18.

Gen. 3.17.

A 2 creatures:

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Gen. 6. 5. 19. 4. creatures: as by particular iudgements executed against sinne, from the beginning of the worlde. But especially, he hath most manifestly penned our inditement in his worde: where firste wee are charged with
 Rom. 5. 16. 18. the sinne and fal of Adam, as gilty thereof vnto condemnation. Secondly, that we are
 Psal. 51. 5. bozne in sinne, and conceived in iniquitie, & therefore by nature the children of Gods
 Ephes. 2. 3. wrath: being such, as whose naturall disposition is enmitie against God, and whose
 Rom. 8. 7. 8. cursed spirite lusteth after enuie. Thirdly, that this corruption of our nature, hath ben
 Iam. 4. 5. most plencifull, in bringing forth al manner
 Gal. 5. 19. fruites of disobedience, causing vs to trans-
 Rom. 6. 20. gresse al the commaundements of God, as
 shall most plainly appeare, if we examine
 our selues, & our lyues, by the seuerall pre-
 ceptes of his lawe, which teacheth vs, both
 what duties we owe vnto his maiestie for
 his worshyp, & also what vnto our brethren
 for their profite. For this is the firste
 Rom. 3. 20. vse of the law, to shew vs our sinnes, -and
 Gal. 3. 10. the wrath of God due vnto the same. Wee
 may therefore conclude with the Apostle,
 Gal. 3. 22. That the Scripture shutteth all vnder
 Rom. 3. 19. sinne, that al mouthes are stopped, and that
 all

all men are come vnder the condemnation of GOD,

We must so meditate vpon these thinges, as we may also be affected & touched with them. Which wee shal the rather perfourme, if vnto the vnfeigned confession that we are sinners, we shall in the presence of Gods Maiestie consider, first the filthynesse & vncleannesse of our sinnes, by comparing them with that holynes, righteounesse, and innocencie, whiche is described vnto vs in the law. The greatnes of our offences, as committed against the most glorious excellencie of the Maiestie of God. Further, the multitude of our transgressions, which are moe in nūber then the heares of our head, and as a mightie water ouerfloving vs vnto destruction. Also the punishment deserued by our sinnes, and set downe in the worde of God. First the curse of God, entring and remaining vpon all his creatures, subduing them vnder vanitie for our sakes. Secondly, al the aduersities and afflictions of this life, with the diseases of our bodie, & griefes of our mindes. Also death it selfe which is the dissolution of the soule, and the body. Last of all, the curse

The filthynesse
of our sinnes.

Greatnesse.

Multitude.
Psal. 40. 12.

Punishment.

Rom. 8. 20.

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Leuit. 27.26. of **GOD** pronounced in his lawe, vnto
 euerlasting damnation both of bodye and
 soule, with Satan and his angels in Hell
 fire, the flame whereof being kindled from
Efai. 30.33. the bzeath of the wꝛath of the Lord, shal ne-
 uer be quenched. The misery of him that is
 in suche a case, must needes be exceeding
 great, and offereth him iust occasion, with
 feare and trembling, to enquire what may
 be his remedie against so lamẽtable estate,
Math. 3.7.
Acts. 2.37.

The second Proposition.

*There is no name vnder heauen, geuen vn-
 to men, whereby we must be saued, but
 onely by the name of Iesus. Act. 4. 12.*

Luke. I. 47. **T**he holy Angels of God can not saue
 vs: yea they are iustly our enemies for
 sinne, and the armed souldiers of the Lorde
 to our destruction. The saines haue neede
 themselves of a Sauour, and therefore can
 stand vs in no steede. As for our selues, yf
 we could (which is vnpossible) doe all the
 good thinges commaunded vs in the lawe,
 it were sufficient, if we were not condem-
 ned for them: it were no reason that by them
 we should be discharged of that other bond
 of

of our guiltines, which is against vs in cō-
 mitting of euill. If we say wee wil geue all
 that we haue vnto the Lorde, it is nothing
 vnto him : If vnto the poore, it is no sacri- Psal. 16. 2.
 fice for sinne : If we shoulde suffer all tor- I. Iohn. 1. 7.
 ments of body and soule durpng this life,
 we cannot so satisfie the iustice of God, for
 the least of our sinnes, which deserueth in-
 finite punishment. There is no help in out-
 ward and feigned holynesse, be it neuer so Esay. 66. 3.
 glorious in the eyes of men, seeing it is ab-
 homination in the sight of the Lorde : how
 much lesse shal it auaille vs, to rest for salua- Esay. 29. 13.
 tion, vppon any of the foolish superstitions
 and wicked Idolatries inuented by man.

Standing therfore before Gods iudge- Rom. 3. 19.
 ment seate, most iustly condemned for our
 sinnes, we find no peace with his Maiestie, Rom. 5. 1.
 but onely in Iesus Christe, of whom he said
 from heauen, this is my welbeloued sonne,
 in whom I am well pleased. Mat. 3. 17.
 And who
 witnesseth of hym selfe, sayng, So
 GOD loued the worlde, that hee gaue
 his onely begotten Sonne, too the ende Iohn. 3. 16.
 that all that beleue in hym shoulde not pe-
 rishe, but haue euerlasting life : who also
 calleth vs not vnto others but vnto himselfe

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Math. 9. 11.

Jesus.

Mat. 1. 21.

Christ,

Iohn 6. 27.

Iohn. 3. 34.

Heb. 1. 2. 3.

1. Cor. 1. 30.

Christ our wis-
dome.

1. Pet. 1. 11.

Ephe. 1. 10.

Iohn. 1. 18. 15.
15.

Heb. 1. 1.

2. Cor. 3. 18.

Come vnto me, al ye that trauaile, and bee heauy laden, and I wyll refreshe you. The name Iesus signifieth a Saviour, and is expounded by the Angel Gabriel: For hee shal saue his people fro their sinnes. Christ in Greeke, and Messiah in Hebrue, signifieth anointed, geuing vs to vnderstand, that this is he, whom the father hath chosen, sealed, and annointed with the fulnesse of his spirite, to be our Prophet, Priest, & Kyng, and is made vnto vs from God, wisdom, righteousnesse, sanctification, and redemption, that no fleshe might gloze before his Maiestie, but that whosoener glozieth, might glozie in the Lorde,

Christe, the eternal wisdom of his Father, from the beginning, was the onely Pastour & Teacher of his Church, reuealing by his spirite vnto the holy Fathers & Prophets, the doctrine of saluation: But in the fulnes of time, taking vpon him our nature, hee came into the worlde, our wisdom fram God: in his owne person, out of the bosome of his father, declaring vnto vs all the counsels of God, concerning our redemption, and that in greater measure, and cleerenesse of vnderstanding, then euer be-
fore

fore from the beginning. Further, as he is the chiefe paſtour & ſhepherd of the flock, ſo is it he in whom al the promiſes of God are: yea, and Amen. Who is alſo al, and in all, and of whom wee haue receiued commaundement from heauen, that we ſhoulde heare him. He is therfore both the teacher, and the thing that is taught.

2. Cor. 20.

Col. 3. 11.

Math. 17. 5.

Hee is made our righteouſneſſe, firſt in that he hath fully ſatiſfied the iuſtice of god, borne the ſtripes of our correction, and the chaſtiſement of our peace: taking vpon him the curſe of the lawe, due vnto vs for our ſinnes, and by the bearing & ouercomming the ſame, hath deliuered vs from the power of ſinne, Satan, Hel, & the wrath of God, & made an euerlaſting attonement vpon the altar of his croſſe: offering vpon himſelfe, an oblation and ſacrifice of moſt weete ſauour vnto the Lorde. Secondly, in that he hath accompliſhed all the righteouſneſſe of the law, that we in his obedience, hauing the ſame imputed vnto vs, might be iuſtified before God, and obteine the bleſſing of the law, which is eternal life.

Chriſt our
righteouſneſſe.

Eſay. 53. 5.

Gala. 3. 10.

Heb. 9. 12.

Ephesi. 5. 2.

Rom. 5. 19.

Gala. 3. 12.

He is made our holines or ſanctification, becauſe in him is founde that lawe of the

Chriſt our ſanctification.

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Rom. 8. 3.

spirite of life, which deliuereth vs from the lawe of sinne and of death. For it is he onely that hath condemned sinne in the fleshe, that is to say, hath perfectly purged & cleared our nature of sinne in his owne person, by ioyning it vnseparably vnto his dietie: that wee beeing clothed with his most pure and vnspotted humanitie, might in all respectes appeare acceptable & wel pleasing in the sight of the Lord.

Ephe. 1. 4.

Christ our redemption.
Heb. 9. 28

Math. 28. 19.

Rom. 8. 23.

Phil. 3. 21

Christ our
advocate.

He is made our redemption, not now to offer by any new sacrifice for sinne, which he hath already done once for all: But that hauing al power geuen vnto him, both ouer thinges in heauen, and thinges in earth, he might rule and gouerne his Church by his woorde and by his spirite, guiding and defending the same, in the Pilgrimage and warfarre of this life, vntill the day of our adoption shall appeare, euen the deliuerance of our bodyes: what time he shall returne our redeemer from heauen, and shall chaunge our vile bodie, that they may be made like vnto his glorious body, according vnto that power, whereby he is able to subdue al thinges vnto himselfe.

In the meane time sitting at the right
hand

hande of God our Aduocate and Intercessour with the Father, not only to make intercession for vs, but also to present vnto the Lorde our selues, our soules, and our bodies, and all that wee haue, and doe, our prayers and obedience, an holy and acceptable Sacrifice vnto his Maiestie,

Rom. 8. 34.

Rom. 12. 1.
Heb. 13. 15.

The thirde Proposition.

Saluation by Christe appertaineth only vnto them that belecue in hym.

Iohn. 3. 16.

HE that beleueth in the Sonne is not condemned, but hath eternal life: and hee that beleueth not the sonne, is already condemned, neyther shal he see life, but the wrath of God remayneth vpon him, because hee hath not beleued in the name of the onely begotten Sonne of God. Faith therfore is the only meanes wherby we professe Iesus Christ, and in him al the mercies of God, vnto our saluation: For by faith Christ dwelleth in our hartes, that being rooted & grounded in the loue of God, we might be able to comprehend with all Saintes, what is that breadth, and length, and

Iohn. 3. 18. 36.

Eph. 3. 17. 18.

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Rom. 8. 15. 16.

Rom. 8. 17.

Ephe. 5. 30.

1. Cor. 6. 17.

Ephe. 2. 22.

1. Pet. 2. 5.

and depth, and height, and to knowe that loue of Christ, which passeth al knowledge, and to be filled with al that fulnes of God. Faith is that testimonie of our consciences, whereby we are assured, from the witnesse of the spirite of God, that al our sinnes are pardoned and forgiven vnto vs, in the merite of the Sacrifice and death of Christ, and that we stand iustified as righteous before God, in the perfection of his obedience: & through him, are now the adopted children of his father, and heires of his euerlasting kingdome, in that we are made members of his body, euen bone of his bone, and flesh of his flesh, to become with him one spirite, and spiritual temple vnto God.

The fourth proposition, of the causes of faith, in the woorde preached and sacramentes ministred.

Faith commeth by hearing, and hearing by the woorde of G O D.

Rom. 10. 17.

This faith is not bozne with vs, neither groweth it out of our corrupt nature,

nor is bought with earthly treasure, nor
 attayned vnto by the labour and industrie,
 of man: but is the free and gracious gift Ephes. 2. 8.
 of **G O D** vnto his childezen, whom he lo-
 ued from before al beginniges, wrought 2. Cor. 4. 13.
 in their heartes by his spirite, thzough the Rom. 10. 14.
 preaching of the Gospel. Which spirite is
 therefore called the spirite of adoption, be- Rom. 8. 15.
 cause it beareth witnessse vnto our spirites,
 that we are **h** childezen of **G O D**, and heires of
 his kingdome, teaching vs, with boldnesse
 and confidence to crie **Abba**, that is, **O fa-**
ther: And the Gospel preached, is called
 the arme of the **L O R D**, & the mightie power Esa. 53. 1.
 of **G O D** vnto saluation. The grounde and Rom. 1. 16.
 foundation of our faith is the word of **G O D**,
 especially that part thereof, which contai-
 neth his most louing promises made vnto
 vs in **Iesus Christe**. This woorde was
 geuen vnto man from heauen, first by the
Lorde him selfe, speaking vnto the fathers,
 in his owne person, then by the ministerie Heb. 1. 1.
 of his holy Angels, after by his seruantes Col. 2. 3
 the Prophetes. Last of all by his owne
Sonne, in whom are all the treasures of
 wysedome and knowledge hydde. This
 woorde remaineth vnto vs in the recordes
 of

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2. Pet. 1. 21.

2. Tim. 3. 16

Prou. 30. 6.

Deut. 4. 2.

Iohn. 7. 17.

Prou. 6. 23. 8. 9.

Ephc. 6. 18.

Col. 1. 5. 7.

of the olde and newe Testament : which bookes were written by the holy men of God his Prophets and Apostles, inspired by the holy Ghoste, and are profitable, to teach, to confute, to reprove, to instruct in all righteousness, that the man of God may be perfect, and perfectly instructed vnto euery good worke : contayning al thinges necessarie for vs to knowe vnto eternal life, from which we may nottake any thing, neither put any thyng therevnto. This worde is plaine and easie to bee vnderstoode of them that desire to doe the will of G D D, and seeke after wisdom in humilitie, with calling vpon the name of the Lorde. And that the worde written might be made yet more profitable vnto vs, it hath pleased the Lorde, vnto that libertie wee haue of reading, hearyng read, studyng and meditation of his holy Scriptures, knowyng the weakenesse of our capacitie, dulnes of vnderstanding, hardnesse and vntowardnesse of our corruption, in great wisdom and mercy to ordeyne, that the same worde should be applied vnto vs, by the holy ministerie of preaching, wherunto he sanctifieth and annointeth by the giftes of his spirit,

such

such as he hath chosen, and doeth send forth
 into the labour of his Haruest. Of which
 ministerte S. Paule speaketh, when hee
 saith, that Christ ascending vp into heauen,
 and leading captiuitie captiue, gaue giftes
 vnto men, and filled all thinges, that there
 might be in his Church, some Apostles,
 some Prophets, some Euangelistes, some
 Pastours and Teachers, to the knitting
 together of the Saintes, to the woork of
 the Ministerie, and building vp of the body
 of Christe, vntill we all come vnto the vni-
 tie of faith, and of the knowledge of the
 sonne of God, vnto a perfect man, euen vnto
 the perfect growth of the stature of Christe:
 and that we might not bee tossed and carri-
 ed with any blast of doctrine, either by the
 declining frailtie of our owne corruption,
 or by the exercised subtiltie of our aduersa-
 rie. This Ministerie is called the ministe-
 ry, and ambassage of peace, and woorde
 of reconciliation, whiche the Lorde hath
 put in the mouthes of all his Ministers,
 that beeyng Legates and Ambassadors
 in steede of Christe, as yf G D him-
 selfe intreated vs by them, it myght bee
 sayde vnto vs in the name of Christe, Bee
 pee

1. Cor. 2. 12.

Math. 9. 28.

Eph. 4. 8. &c.

2. Cor. 18. 19.

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Mat. 5. 13. 14.

2. Cor. 4. 6.

Iohn 3. 14.

Gal. 3. 1. 3.

1. Cor. 2. 2. 3.

Rom. 1. 16.

1. Cor. 1. 21.

Rom. 8. 30.

1. The. 2. 12. 13

pee reconciled vnto G D D. These are the
salt of the earth, and the light of the worlde.
For the same G D D, which in the begin-
ning, comaunded light to shine out of dark-
nesse, is he that shineth in the heartes of his
seruauntes, that they might geue foorth the
light of the knowledg of the glory of God,
in the face of Iesus Christe. Who himselfe
saith, as that Moyses lyft vp the Serpente in
the Deserts, so must the Sonne of man bee
lyft vp, that all that beleue in him, shoulde
not perishe, but haue euerlasting lyfe. And
S. Paule sayth, that the Gospel preached,
is a moste lyuely payning out of Christe
before our eyes, and a visible crucifyng of
hym in our sight. And though it be count-
ed of the worlde foolysnesse, and esteem-
ed as ouer weake a meanes to so greate
a woork: yet is it the mightie power
of G D D vnto saluation, and the high
wysedome of the Lorde, by the foolishnesse
whereof, those shalbe saued that beleue,
also the only instrument whereby he
executeth, that is, bringeth to light and to
effect, the election of his chyldren vnto
glory. For whom he hath predestina-
ted, them hath he called, sayth the Apostle.

It is the Gospel of Christ, & the same preached, wherewith it pleaseth the Father, to beget vs again vnto himself, that we might be the first frutes of his creatures: being borne anew, not of mortall seede, but of immortal, by the worde of God, which worde abideth for ever: and the same is it, sayth **S** Peter, which is preached. This is that most excellent forme of Doctrine, whereunto the Lorde hath committed vs to be taught, that being obedient therevnto, wee might be deliuered, not onely from the guiltines of sinne, but also from the seruitude & bondage of the same. Finally, this is that most noble munition, wherewith the Lorde out of his owne armorie furnisheth his soldiers the ministers of his worde, to the subuersion of all holdes, that casting downe all imaginations, and every high thing that is exalted against the knowledge of God, they may bring into subiection euery thought to the obedience of Christ. And wherewith Satan himselfe the God of this worlde, and prince that ruleth in the ayre, is as the lightning cast downe fro heauen, his kingdome overthrowne, his dead rayled to life, and his captiues translated from the

Seede of our new birth.
Iac. I. 18.

I. Pet. I. 23. 25

Rom. 6. 17.

2. Cor. 10. 4.

2. Cor. 4. 4.

Ephes. 2. 6. 12.

Luke. 10. 18.

Iohn. 5. 24. 25.

Col. I. 13.

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fearefull tyrannie of his hellish dominion,
into that most comfortable gouernment of
the kingdome of the beloued sonne of God.

**The milke of
our nourishment** As the spirite of God, first begetteth
worke sayth in our hearts, by the worde of
the Gospel preached, so doeth hee continue
nourish, confirme, and encrease sayth in vs,
by the selfe same meanes. Wherefore S.

I. Pet. 2. 2. 5.

I. Pet. 2. 2. 5.

I. Cor. 3. 2.

Heb. 5. 13. 14.

Sacraments.

Peter exhorteth vs, that as new boyn babes
we shoulde long after that sincere milke of
the worde, that by it we may grow vp: and
comming vnto Christ, which is the liuely
stone, our selues also, as liuing stones, may
be built vp, a spirituall house vnto God, and
made an holie Priesthoode, to offer vppre
spirituall sacrifices, acceptable vnto God
through Iesus Christ. And when wee are
passed the age of our infancie in Christ,
the same worde preached is our sound and
fast meate, wherewith the Lorde still fee-
deth vs in his familie, vntill that hauing fi-
nished the course of this life, and ended the
daies of our pilgrimage & warfare in this
worlde, hee take vs home into his owne
kingdome.

Vnto the worde of the Gospel pre-
ached, for the more strengthening and confir-
ming

ming of our fayth, in the assurance of our saluation by Christ, it hath pleased God, in like wisdom, and goodnesse towards vs, knowing our weaknes, & pitying our infirmities, to adde the vse of two holy Sacraments, Baptisme, & the supper of the Lord.

The sacrament of Baptisme, is an holy Baptisme.
 signe & seale, annexed by God himselfe vnto Iohn. 1. 3. 3.
 the promises of the Gospel, to witnesse and
 pledge vnto vs, the forgiveness, and wa- Acts. 2. 38.
 shing away of our sinnes in the sacrifice of
 the death of Christ: and our iustification be- Gala. 3. 27.
 fore the Father of God, in the perfection
 of his obedience: also our ingrafting into
 that body, whereof Christ is the head, from
 whence streameth the fountaines of lyfe
 and grace, into all his members. Fur- Ephe. 4. 16.
 ther, that being baptized into his death, wee
 shall by the power thereof die vnto sinne, Rom. 6. 3.
 and by the power of his rising againe, bee
 our selues raised vp in a newe creature, to
 walke before him in true holines and righ- Luke. 1. 75.
 teousnesse all the dayes of our life, and that
 we shalbe raised vppe in the last day out of I. Cor. 15. 29.
 the dust of earth, and meete the Lord in 23.
 the ayre, and dwell with him for ever. In
 the meane time, that as we are by one Sa-
 crament

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Ephe..4.4.

I. Cor. 10. 24.

The Supper
of our Lorde.
Iohn. 6. 51.

Iohn. 6. 51.

Ephe. 3. 17.

Ephe. 5. 30.

I. Cor. 10. 17.

crament of Baptisme, coupled vnto one head: so we should consent together, in vnitie of spirite, preserving the same by the bonde of peace, endeuouring those thinges which first appertaine to the glorie of God, & then not seeking euerie one his owne in priuate but as members of one bodie, mutually the edifying and profite one of another.

The Supper of the Lord, being a seale of the same promises, further witnesseth & sealeth vnto our consciences, that Christ is that bread of life, which came downe from heauen, & that fountaine of saluation, of which, who so tasteth shall liue for ever. And that as truly as our bodies by naturall meanes, are made partakers of the creatures of bread & wine, vnto the nourishment of this present life: so our soules by the hand and mouth of faith, through the power of the spirit of god, are made partakers of the bodie and blood of Christ, that he dwelling in our hearts by faith, wee might become bone of his bone, and flesh of his flesh, vnto the assured hope of everlasting saluation.

Also in this Sacrament, is not only confirmed vnto vs, the mystical vniion betwene Christ and his Church, but also taught vs, what

what vnite & loue ought to be amongst vs,
which being all partakers of one bread, and
one wine, are first coupled vnto one heade
Iesus Christ, as members of his body, & then
mutually made members one of another.

I. Cor. 12. 27.

Ephe 4. 25.

Unto the worthe receiuing of this holy
Sacrament, it is required that we shoulde
examine our selues, first how we haue profi-
ted vnder the worde in the knowledge of the
mysterie of our redemption. Secodly, what
comfort we haue receiued, by applying the
same vnto our owne consciences through
faith. Thirde, what vnfeined grief we haue
conceiued in heart, for our sinnes past, and
what hatred and detestation of all that is
contrarie vnto the will of God: what pur-
pose we haue, the rest of our life to cease fro
sinne, and to folow after righteousness, that
the Gospel may be glorified in vs which do
professe it. Last of all, whether as we as-
sure our selues of peace with God in Iesus
Christ, so we be at peace with our brethren,
reconciling our selues vnto those whom we
haue offended: and forgiving vnto others
the offences they haue committed against
vs, euen as freely as we woulde the Lorde
should forgive vs.

I. Cor. 11. 28.

2. Cor. 7. 10.

2. Thes. 3. 1.

Rom. 5. 1.

Math. 5. 23.

Ephe. 4. 32.

The Summe of

The fifth Proposition, of the effectes of fayth.

*Let him depart from iniquitie, who soeuer nameth the name of Christ. 2.Tim.2.19.
Who so is in Christ Iesus, is a newe creature. 2.Cor.5.17.*

Rom. 5.1.

Gal. 1.17.

Rom. 6.1.2.3.

4.5.

Rom. 8.1.

1.Cor.6.20.

Rom. 12.1.

Albeit the whole worke of our saluati-
on stande sound and perfect vnto vs in
all respectes, without our selues in Iesus
Christ, so that we may boldly say with S.
Paule, being then iustified by fayth, wee
haue peace with God through our Lorde
Iesus Christ, and doe glorie in hope of the
glorie of God: Yet is not Christ the mini-
ster of sinne, nor the Gospel a doctrine, that
giueth libertie vnto euill: but contrariwise
the death of Christ is of power in those that
beleue in him, to cause them to die vnto
sinne, and to be mortified in the olde Adam
of this fleshe, with the lustes and concupis-
cences of the same. And the Gospel teacheth
vs, that the true members of Christ, muste
and doe walke, not after the flesh, but after
the spirite, offering vp themselves, their
soules and bodies, and all that they haue, an
holp

holy and acceptable sacrifice of spirituall
worship vnto God: inquiring to knowe, and
labouring to perfoyme, that good perfect &
acceptable wil of god, reuealed in his word.
Also the same spirite, which is called the
spirite of adoption, because it teacheth vs
to crie, Abba father, and beareth witnesse
vnto our spirites, that we are the children
of God, and heires of his kingdome, being
the seale, wherewith he hath sealed vs, and
gage, whereby he hath pledged vnto vs all
his promises of mercede in Christ, is also the
spirite of mortification, whereby is mortified
in vs the woorkes of the flesh, our olde
Adam being crucified with Christ in his
Crosse: and the spirite of sanctification, and
of our newe birth, quickening in vs a newe
creature, and fashioning vs againe after
the image of God: that as hee hath elected
vs vnto sanctification of the spirite, by the
obedience and sprinkling of the blood of
Jesus Christ: so wee might become his
workmanship, created in Christ Jesus vnto
good woorkes, which God hath ordeined for
vs to walke in. Also this doctrine is both
taught and sealed vnto vs, yea the truth and
effect thereof exhibited and perfourmed, in

Ephe. I. 13.

Rom. 8. 13.

Rom. 6. 6.

I. Pet. I. 2.

Ephes. 2. 10.

Rom. 6. 3.

The Summe of

Rom. 6. 2. 3.

I. Pet. 4. 6.

Rom. 6. 3.

I. Iohn. 3. 8.

Rom. 6. 6.

Rom. 8. 11.

the vse of the holie Sacramentes, which both of them teach vs to die vnto sinne, and liue vnto righteousnesse, and assure vs, that as the Gospel was preached vnto the fathers, with this effect, that they might bee condemned according vnto men, that is, in the flesh, but liue according vnto God, that is, in the spirit: so the same shall be accomplished, in al the true members of Christ, the one by the power of his death, the other by the power of his resurrection. Which thing ought not a little to comfort and encourage vs, in that great and dangerous conflict wee haue with the flesh, the worlde, and the diuell: when wee knowe that our victorie standeth not in our owne strength, which is none, but in the inuincible power of him, which came to destroy the workes of Satan, and in whose crosse our olde man is so mortified, as the body of sinne is weakened in vs, which we beleue. Vnto whom also he hath geuen that Spirit to dwell in vs, whereby hee hath promised to quicken our mortall bodies, which nowe in part are subdued vnder sinne.

The

The sixth Proposition, of the rule of
righteousnesse.

The commaundement is a lanterne, and the
law a light, & reprehensions for instructi-
on are the way of life. Pro. 6. 23.

The rule of holinesse and obedience, is
not our owne will, nor the lustes and
affections of our corrupt and cursed nature,
which euermore rebellet against God: nor
the examples and manners of men, or cu-
stomes and fashions of the worlde: but one-
ly that moste good, perfect and acceptable
will of God, commended and commaun-
ded vnto vs in his lawe: which must in all
thinges be the light vnto our feete, and the
lanterne vnto our pathes, to direct vs to
walke with him, and before his Maiestie,
so as wee may please him with reuerence
and carefulnesse: which is the seconde vse
of the lawe of God.

Rom. 7. 7.

Rom. 12. 3.

Psal. 119. 105.

Heb. 5.

This lawe of **G D** requireth at our
bandes, that we honour, loue, feare, and o-
bey him in all things, and aboue all, that we
trust in him, flee vnto him in all our needes,
calling vpon him onely, & acknowledging
him

The first com-
maundement.

Exod. 20. 2.

The Summe of

him to be the creator and gouernour of all things.

The second com-
mandement.

Eſay. 29. 13.

Col. 2. 8.

Deut. 12. 30.

Deut. 4. 2.

The third com-
mandement.

That wee worſhippe him, not with our owne inuentions, or bliſſe deuotions, nor with the doctrines of men, or after the example of others: but onely with that worſhip, which he himſelfe hath preſcribed vnto vs in his worde, without adding thereunto or taking from it.

That we haue, and uſe in moſt high reuerence his holy name, worde and workes, & whatſoeuer elſe he is knowne vnto vs by, that we know him to be the ſearcher of all heartes, the rewarder of all ſinceritie and trueth, and the reuenger of all hypocrisie, blaſphemie, falſe and vaine ſwearing, with all other prophanings and abuſings of his moſt bleſſed name and religion.

The fourth
commande-
ment.

Eſay. 58. 13.

That we ſanctifie the Lordes Sabbath, not doing therein our owne wil, nor walking our owne wayes, nor ſpeaking our owne words, but ceaſing from the honeſt labours of our lawfull callings (much more from vaine and hurtfull paſſimes, Stage playes, Diceing, carding, gamings, camping, taberning, beerebaiting &c.) that with all libertie and quietneſſe, both of mind & body we may
with

with our families attende vpon those publique exercises of religion, which the Lorde hath in wisdom and mercie, appointed for his owne worship, and for our edifying: Assembling our selues together, to heare his holy word, learne and lay by the same in our hearts, for the ordering of our lines: celebrate his holy sacraments, & with one heart and one voice, call vpon his name, rendering vnto his maiestie, most humble and heartie thanks, for al his mercies hitherto bestowed vpon vs, and crauing newe benefites & blessings at his hands, necessarie for vs and his whole Church, both for this present life, and also for the life to come. 1. Tim. 4. 8.

The fifth commaundement containeth those dueties, which appertaine vnto our seueral callings, commaunding children, that they honour, loue, obey, and relieue their Parents, remembryng that the Lorde hath made them instrumentes of great mercies vnto their children. Parents, that beside naturall dueties of nourishment, and prouiding for them in earthly things, they bring them vp not in idlenesse, wantonnesse, and vanitie, but in the feare and nurture of the Lorde, teaching them his wayes in their youth,

The fifth commaundement.
Children.
Parents.
Ephe. 6. 4.
Deut. 11. 19.

The Summe of

Prou. 22. 6.

youth, that they may not forsake them in their age: training them in such honest exercises of labour, or studie, as whereby they may be prepared to serue the Lorde in his church, or in the common weale, for his glorie, and the profite of his people: Chastising them with the rod of correction, that both foolishnesse may be chased out of their heartes, and their soules preserved from hell: also in wisdom when necessitie shall require, provide for them the remedie of their incontinencie, commanded of the Lord, which is marriage.

Prou. 22. 15.

Pro. 23. 13. 14.

1. Cor. 7. 36.

Servants.

Ephes 6. 5.

Col. 3. 22.

Maisters.

Iosua. 24. 15.

Gen. 18. 19.

Col. 4. 1.

Servantes, that they be humbly subiect vnto their bodily maisters in all things, in the Lord, seruing the with all quietnes diligence & faithfulness, as in the sight of God.

Maisters, that they with their families serue the Lorde, teaching and instructing them in all the will of God, and knowledge of their saluation. Ministring vnto them all necessarie and iust thinges, for their honest maintenance, correcting in them, as well the offences committed against God, as those committed against themselves.

Wives.

Ephes. 5. 22. 33.

Wives, that they beare themselves reuerently, and obediently, towards their husbandes,

husbandes in all thinges : adorning themselves, not outwardly in the bodie, with frilled heare or putting on golde and precious attire, but in the inwarde man of the mind, **1 Pet. 3. 3. 4.** with humilitie, modestie, quietnes of spirit, sobrenesse, chastitie, &c.

Husbandes, that they loue their wiues, as their owne bodie, dwelling with them according vnto knowledge : giuing honour vnto the woman, as vnto the weaker vessell, seeing they are heires together of the grace of life, that their prayers be not hindered.

Subiectes, that they yeelde all honour, obedience, & tribute vnto their magistrates, not onely for feare, but also for conscience, as vnto the Ministers of God, whome hee hath set ouer them, for their great and singular benefite.

Magistrates that their tongues be continually of mercie and iudgement : ruling the Lordes people committed vnto their charge, in al peace, godlinesse and honestie: punishing the wicked, and rewarding the wel-doer : defending the innocent, stranger, fatherlesse, widow, and him that hath none to helpe him: breaking the iaw of the vnrightheous man, and taking the pray
out

Husbandes.
Epho. 5. 28.
1. Pet. 3. 7.

Subiects.
1. Pet. 2. 13.
Rom. 13. 4.

Magistrates.
Psal. 101. 1.

1. Tim. 2. 2.
Esay. 1. 17.

Iob. 29. 12.

The Summe of

Deut. 16. 18. 19 out of his mouth : also, not respecting any mans person, nor taking reward, without
2. Cron. 19. 6. all corruption to administer iustice, remembering that iudgement is the Lords. Finally, as any sinne and wickednesse in religion or life, shall become more strong and violent, by reason of custome, time, example, rage of affection, or otherwise : so in wisdom and iustice to set the greater price vpon it, by decreeing more seuerer punishment for the repressing of the same.

People,

Heb. 13. 17.

2. Cor. 8. 5.

Ezech. 3. 18.

Gal. 6. 6.

Gal. 6. 8.

Ministers.

1. Cor. 4. 1.

The people, that they bee obedient vnto their Pastours and Teachers, submitting themselves first vnto the Lord, and then also vnto them, which watch for their soules, and shall render an accounte for their blood : that they may labour the woork of the Lordes Vineyarde, with ioy, and not with mourning, for that is vnprofitable : communicating also with them, all good thinges, sowing by this meanes vnto the spirite, that thence they may reape eternall life.

Ministers, that they be faithfull disposers of the mysteries of God, euen the treasures of his kingdome committed vnto their trust; carefull, and painefull in the labour of the Lordes

Lords harvest, setting alwayes before their eyes, that terrible day of Gods iudgement: and thereby, as also by the loue of Christ, to be constrained, to bring men vnto the faith: 2. Cor. 5. 11. 14. Phil. 2. 12. not seeking themselves and their owne, but Jesus Christ, and then those that bee his, that they may be saued: feeding the Church of Christ, not with the doctrines of men, but Math. 15. 9. with the pure and sincere milke of the Gospel of God. Not in ostentation of any gift, 1. Pet. 2. 2. nor desiring to please men, but to approoue 1. Cor. 2. 2. 4. 1. The. 2. 4. 2. Cor. 4. 2. themselves, first vnto the Lorde, then vnto euerie conscience, in the sight of God, with all singlenesse of heart, and simplicitie of 1. Cor. 3. 13. speech, deliuering the worde of life, ioyning spirituall things with spirituall things, as becommeth. Finally, all estates and conditions of men, that learning the seuerall duties of their seuerall callings, out of the worde of God, they reuerently & carefully humble themselves to serue the Lord in the obedience of the same. Heb. 12. 28.

The sixth commaundement, forbiddeth al murder, and shedding of innocent blood, The sixth commaundement all fighting, quarelling, and prouoking Leuit. 19. 18. Rom. 12. 19. one an other, all hatred, malice, enuie, and desire of reuenge: Also it commaundeth al the duties

The Summe of

I. Pet. 3. 8.

dueties of compassion in sauing, defend ing,
and relieuing the person, life, and health of
our neighbour.

**The seuenth
commande-
ment.**

The seuenth, forbiddeth all vnclean-
nesse, both of bodie and minde, in deede,
woorde, gesture, or behauiour whatsoeuer:
that we assault not the chastitie of anie, nor
be accessarie vnto their filchinesse: It com-
mandeth vs to keepe our vessels in honour,
as the members of Christ, and Temples of
the holie Ghost, that wee may sanctifie the
Lorde, both in our soules and in our bo-
dies, which are the Lordes: and for the
reliefe of our incontinencie, to marie onely
in the Lorde.

I. Theſ. 4. 4.

I. Cor. 6. 15. 19

I. Cor. 6. 15. 19

I. Cor. 7. 2. 39.

**The eight com-
mandement.
Deut. 16. 19.**

The eight, forbiddeth all robbing and
stealing, all oppression and hard dealing, all
iniurie and wrong, howsoeuer it bee colour-
red with Law: all withdrawing and with-
holding of that apperteyneth to another: all
fraud, deceit, and cosinage in word, weight,
measure, ware, all couetousnesse and gree-
dinesse of earthly things: commaundeth vs
to acknowledge and reuerence the wise-
dome and goodnesse of God, in dispensing
and bestowing these outward things: to
be cōtent the lord distribute his blessing as
liketh

I. Theſ. 4. 6.

Amos. 8. 5. 6.

Prou. 11. 1.

Prou. 22. 2.

I. Sam. 2. 7.

liketh himselfe, to walke faithfully and diligently in our callings, labouring with our hands the thing that is good: to bee instructed howe to want and howe to abounde, and in all thinges to be content with our present estate, waiting with patience vpon the good providence of God, in all our necessities. And at coming vnto the measure wee haue receiued, to beare our selues faithfull stewards and distributors of the seuerall graces of God, for his glorie, and the benefite of our brethren.

Epho. 4. 28.

Phil. 4. 11, 12.

I. Pet. 4. 10.

The nienth forbiddeth all false witnesse bearing in iudgement or otherwise, all scolding, backbiting, talecarping, discrediting, and dishonoring of others, all lying, scoffing, iesting, vaine, and vasaunty speeches, flattering, dissembling and feining, all vncouering the secretes of our brethren. All boasting, vaunting of our selues, or others. It commaundeth vs to maintaine the honour and credite of all, and those especially, to whom the Lorde hath committed any parte of government, either in his Church or in the common wealthe: considering that their dishonour & discredit waketh the hand euen of the Lorde himselfe, both in governing and his

The nienth
commande-
ment.Epho. 4. 29. 5. 4.
Pron. 10. 12.

Aa. 23. 5.

The Summe of

people by their ministerie : In all our speeches to bee iust, simple, pure, modest, and louing. &c.

The tenth commandment.

The tenth forbiddeth the very motions of sinne, euen the lustes and concupiscences of our cursed nature, that they neuer rise vp agaynst the Lorde, but that wee subdue them in their first assaulte, least if wee receive the temptation with delight, we bee further seduced, by the subtiltie of sinne, both to consent vnto the euill, and to attempt and accomplish the same.

Heb. 1. 3. 13.

The seuenth Proposition.

Rom. 7. 14. The Lawe is spirituall, but wee are carnall, euen sold to bee subiect vnto sinne.

Gal. 5. 17. The flesh lusteth agaynst the spirit, and the spirit, against the flesh: & these are contrary the one to the other, so that wee cannot doe the thinges that we would.

2. Cor. 3. 5.

Rom. 6. 14.

1. Iam. 4. 5.

TRue it is, that wee are not able of our selues, so muche as to thinke any good thought, much lesse to performe any part of that righteousnes, w^{ch} the law requireth. But this is our cōfort, that we are not now vnder the lawe, but vnder grace, and although the Scripture saith not in vaine, that the Spi-
rite,

rite, which is in vs, lusteth after enuie, yet
 it offereth greater grace, because it saith :
 God resisteth the proude, but giueth grace Iohn. 2. 13.
 vnto the humble. This grace worketh first, Rom. 2. 18.
 that we knowe the will of God, and discerne
 that which is contrarie therevnto. Secondly
 that we haue a will desirous and studious of Rom. 7. 18.
 Gods glorie, and profite of our brethren, in Tit. 3. 8. 4.
 the accomplishing of his commaundementes:
 Thirdly, also some power through the spi-
 rite, to hate and forsake that, which is euil,
 and to loue and follow that, which is good : Psal. 119. 113.
 that our faith may become fruitful, our loue
 laborious, & our hope patient, through that 1. The. 1. 3.
 communion, which we haue with Christ, in
 the power of his death, and of his rising a-
 gaine. For if we be truly come vnto Christ, Rom. 7. 4.
 and coupled with him, the olde husband of
 our corruption by whom we brought forth
 fruite vnto death, is crucified with Christ in
 his Crosse, that we might bee espoused vnto
 another, euen the newe man, which is rap-
 sed vp from the dead, to bring forth fruite
 vnto GOD. Neither haue we nowe onely
 a commandemēt vnto righteousness & holines
 of life: but there is geuen vs a newe spirite, Psal. 51. 10.
 by which we are regenerated and renewed in Rom. 12. 1. 3

The Summe of

the spirite of our mindes , to offer vp our selues in soule and bodie, an holy, acceptable, & liuely sacrifice vnto God. And whereas the flesh euermore rebelleth against the spirit, euen in the childzen of God, wee haue receiued promises of ayde and assistance in this conflict, yea of victorie and triumph ouer sinne, Satan and all our enimies.

Rom. 7. 23.

Psal. 119. 13.

Rom. 6. 14.

Rom. 16. 20.

Prayer.

Rom. 8. 26.

1. Tim. 4. 8.

Rom. 8. 32.

Prou. 18. 10.

And that we might with boldnesse come vnto our God for ayde and defence, we haue entraunce by Christe, euen vnto his mercie seat, and haue receiued that spirit, which in this part helpeth our infirmity, & stirreth vp in vs, those gronings, which no tongue is able to expresse, teaching vs to crie Abba father, and to call vpon him in al our necessities, & to aske all good things at his hands, who hath made vs promises, both of this life, & of the life to come: knowing this, that he, that hath not spared his owne Sonne, but hath geuen him for vs all, will also with him geue vs al thinges, which in his wisdom he seeth to be needful for vs. Our helpe therfore is in the name of the Lord, which is an inuincible towre, wherevnto the righteous flee, & is deliuered. Also we knowe, who it is, that hath sayde: aske, & ye shal receiue

Mat. 7. 7.

reue: seeke, & ye shall finde: knocke and it shall be opened vnto you: euen he, which sitteth at the right hande of his Father, & maketh intercession for vs,

Rom. 8. 34.

Howe we must pray.

When we pray, we must pray onely vnto God, onely in the name of Iesus Christ, onely for good things, onely to a good end, with our heartes, & not onely with lippes: disposing our selues reuerently & religiously, as in the presence of Gods maiestie: touched with the wāt of that we aske: & grieved with the burthē & feare of that we pray against: beeing assured that the Lorde heareth our prayers & wil in his own good appointed time, graunt our requests, as in his wisdom he knoweth to bee expedient for his own glory, & for our saluation.

Iam. 3. 41.

Iacob. I. 6.

I. Iohn. 5. 14. 15

There are many notable exāples of this manner of praying, in the holy scriptures, especially in the booke of the Psalmes, framed according to the diuers estates & affections of the seruants of God. Let vs therefore after their exāple, examining our selues before the Lorde, in minde, bodie, and outward conditions of this life, according to our present feeling and sense thereof, make our humble & vnfeined supplications in his

Iam. 3. 40.

Psal. 50. 15.

presence, for our selues, and for all men, e.

The Summe of

Gal. 6. 10.

Mar. 6. 9.

especially them that are of the householde of faith, concluding & sealing vp all our prayers with that forme of petitiō, which our sauiour Christ himselſe hath taught vs. Our father which art in heauen, hallowed bee thy name: thy kingdome come: thy will be done in earth as it is in heauen: geue vs this day our dayly bread, & forgeue vs our trespasses as we forgeue them, that trespasse against vs: & leade vs not into temptation, but deliuer vs from euil. For thine is the kingdom, the power, and the glory, for euer and euer. Amen.

The eight proposition.

What other helps there are vnto godlines and welldoing commended vnto vs in the woorde.

The Lord our God, knowing the frailtie of our corrupte & cursed nature, the deceitfulnes of sin, the power, rage & subtilties of Satan, hath in wisdom, & mercy for their further help appointed in his woorde two kindes of discipline vnto his seruants. The one priuate the other publike: vnto the first apperteyneth al the exercises of repentance, & godlines commended vnto vs either

in precept, or example of the holy Scriptures. As our daily consulting in the worde Psal. 119. 24.
 & lawes of God, which ought to be vnto vs,
 as they were vnto Dauid the men of our
 counsell: the continuall examining of our
 waies, & turning our feet vnto the Lords te- Psal. 119. 56.
 stimonies: our careful & diligent hastening, &
 not delaying to keepe his commandements:
 The grieuing of our selues with our sinnes
 past, the feare of sinne present, which is rea- 2. Cor. 7. 11.
 die to intrap vs, the wise and circumspect pre-
 uenting of sin to come, the subduing of the
 flesh, & bying it in subiection, after the ma-
 ner of the Apostle, in reuenge taken vpon Heb. 12. 1.
 our corruption for the mortifying of the
 same, by withdrawing the baits, prouocations
 & occasions of euil, sobriety, & the pure and
 chaste vse of al the good blessings of God: at
 penitence, euen from lawful pleasures & pro-
 fits, when they are either offensive vnto o-
 thers, or hurtful to our selues, as otherwise,
 so by bying vs vnder the bondage & serui- I. Cor. 6. 12.
 tude of earthly things, which al of them are
 ordeined vnto corruption. Fasting, which the
 scripture calleth the afflicting of the soule, Psal. 39. 2.
 ioynd with continuall and earnest pray- Iob. 31. 1.
 er vnto God. Making couenaunt with our
 mouthes, that they shall not speake euil,

The Summe of

Heb. 6. 12.

Prou. I. 10. 15.

Psal. I. 1

Heb. I 2. 4.

Rom. 8. 13.

Ephe. 5. 8. and

11. 9.

Leuit. 19. 17.

Gal. 6. 1. 2.

Iud. vers. 22.

Heb. 10. 24.

and with our eyes, that they shall not be holde vanitie, imitating the vertues & good lines of the faithful, vsing holy company & conference with them, hating detesting & abhorring the wayes of the wicked, shunning & eschewing al consulting & conuersation with them. Not ceassing our conflict against sinne, euensinall blood: but casting of the old man, & mortifying the workes of the flesh by the spirite, to put on the newe man, with the workes & armour of light, to serue the Lord according to his worde.

They which though want of knowledge or weakenes of the minde, are not sufficient vnto the well governing and byrdening of themselves, must as the Lord hath commanded be instructed, & strengthened by others: that either by meticfull admonition & reprobation, they may be recovered from sinne: or else may be saued by terrors & threats of the iudgements of God, being thereby as it were by violence, taken out of the fire of destruction. Vnto this appertayneth that notable exhortation of the Apostle: Let vs obserue & marke one another (not vnto emulation or occasion of sin) but to stirre vp our selues mutually, and, euensotherte one another, vnto the duties of charitie and to all good workes,

woorkes.

The other kind of discipline is publike, consisting of three partes. First of the preaching of the lawe, which is as a two edged swoorde in the hande of Gods ministers, to offer by his people an holy and blamelesse sacrifice vnto his maiestie, not onely opening our eyes, that wee may see and know what is that good perfect and acceptable will of the Lord, but also through the woorking of the holy Ghost conuerting our soules & fashioning them after the image & similitude of him that made thē. Secondly of admonitions, exhortations & counselles ministered by such persons, as the Lord hath appointed for the ouersight of their brethren. Thirdly, of conuerting the offenders before the Church, in open congregation, to be iudicially admonished, or according vnto the qualitie and degree of their offence, forbidden the Supper of the Lord, or cut of from the Church, vntill by remorse of sinne, with smart and shame of punishment laide vpon them for the same, they shall with certayne testimonies of true and vnfained repentance, humbly desire to bee restored vnto their former estate, amongst the people of GOD.

The Summe of

Ciuit punishment.

Ecclie. 8. 11.

Pr. 101. 8.

The weakenes of conscience must oftentimes be holpen by ciuit punishment publickly or priuately, to be executed by magistrates, parents, maisters, & others whom the Lord God hath authorized, & armed wth the sword of iustice, & rod of correction, not for the profit onely of such as offend, but also for the example & terrour of others, that at lest by awe of punishment, they may feare to doe euill. For as indulgence and impunitie nourisheth & increaseth wickednes (as Solomon saith) and wicked men; so godly severity of punishment chaseth away sinne, & lesseneth the n^uber of offenders. In punishing it must be remembered, that it be not dumbe & silent, but ioyned wth doctrine, admonition, & exhortation, that the force therof may worke the more in the heart of the offender. It may not be the reuenge of our priuate griefe, but of the dishonour of the name of God, and of the breache of his holy commandements. It must bee ioyned wth calling vppon the name of the Lord, that as it is his good ordinance, so it may be both geuen and receiued according to his will, and blessed by his spirite, to the reuolting of those, that haue done amisse, and

foze.

forewarning of others. Finally all meanes
 are to be vled, that the conscience of the of- Iosu. 7. 19.
 fender may be touched with the horrour of
 his sinne, and feare of Gods iustice: that
 we may cleare our selues of all corruption,
 by directing the punishment not agaynst
 the person, but agaynst the sinne: bee- 2. Cor. 7. 11.
 yng grieued, that we are compelled to flye
 to that extreme remedie, and yet to doe Iosu. 7. 25.
 it, with a godlie courage and zeale, as ca-
 ried with most iust hatred and indignation
 agaynst sinne.

Unto the abating of the rage of our cor-
 rupt and degenerate nature, the Lord peel- 2. Cor. 4. 16.
 deth vs no smal helpe by afflictions and ad-
 uersities, which therefore are called cha-
 stisementes & corrections, because wee are
 thereby reformed: as the Prophete say-
 eth: Before I was corrected, I went
 astraye, but nowe I haue kept thy com- Psal. 119. 67.
 mandementes. In so muche as hee pro-
 fesseth, that it was good for him, that hee
 had been afflicted, and acknowledged,
 that of very trueth the Lord had chaste- Psal. 119. 71.
 ned him: meaning therby, that as the Lord 75.
 hath couenaunted with his people all good
 things, so is it also a part of his couenaunt
 to

The Summe of

Heb. I 2. 6.

I. Cor. II. 3 I.

to punish & correct his childe, as he knoweth to bee expedient for them ; the reason whereof is rendred by the Apostle. For if we iudged our selues, we shoulde not be punished : but when we are punished, wee are nurtured of the lord : that we might not bee condemned with the worlde.

Rom. 7. 24.

2. Thef. I. 10.

I. Iohn 3. 2.

The ende of all is, that the woorkes of Satan in the corruption of our nature, with the fruits of the same, might utterly be abolished, & that the image of God, not blemished onely, but euen cancelled & defaced by the fal of Adam, might bee renewed & repayed in vs. The first happeneth vnto vs in the dissolution of this earthly tabernacle, from which time we liue no more, as appeareth by that vehement and lamentable exclamation of Saint Paule : Miserable man that I am, woulde God I were deliuered from this body of death. The seconde, though begun and increased in this life, shall not be fully accomplished, vntill our Saviour Christ returne from heauen to be made glorious in his Saints. For albe it we are now the children of God, it hath not yet appeared, what we shall be, but our life is hid with Christ in God, and we knowe, that when Christ,

which

which is our life, shal be made manifest, we Colof. 3. 3. 4.
 also shal be made manifest with him in glo-
 rie. Then shal we be clothed with that glo-
 rious tabernacle, not made with handes, e 2. Cor. 5. 1. 4.
 ternall in heauen: then shal mortalitye bee
 deuoured of immortalitye: then shal Christ,
 who already is crowned with glorie and ho- Heb. 2. 9.
 nour, retorne our redeemer from heauen, &
 chaunge our vile bodies, that they may bee
 made like vnto his glorious body, accor- Phil. 3. 20. 21.
 ding vnto that power whereby he is able to
 subdue all thinges vnto himselfe. Then shal
 it be accomplished, which is written, death
 is swallowed vp in victorie, O death, where I. Cor. 15. 54.
 is thy sting? O graue where is thy victory?
 For the strength of death is sinne, and the
 strength of sinne is the lawe. But thanks
 be vnto God, who hath geuen vs victory by
 Iesus Christ our Lorde. Therefore let vs be
 strong and immoueable in the truth, abou-
 ding alwayes in the worke of the Lorde,
 seeing we know, that our labour is not in
 vayne in the Lorde: But the day of our re-
 demption shal once appeare, wherein the
 trumpet shal blowe, and the dead shal rise,
 and those that are found alieue shal be chan-
 ged, and we also which beleue, shal meete
 the

The Summe of

1. Theſ. 4. 16.

2. Pet. 3. 9.

Heb. 11. 40.

Heb. 9. 28.

1. Cor. 15. 24.
28

Phil. 3. 20.

the Lord in the ayre, & ſo raigne with him
in glorie for euer. Which time ſhoulde long
ſince haue come vpon the world, ſauiug that
the Lord is patient to vs ward, and wil not
that any of vs ſhoulde periſhe, and not of vs
onely, which now liue and are in him, but
of thoſe alſo, which ſhalbe raiſed vp in po-
ſteritie after vs, whom he hath like wiſe ap-
pointed vnto ſaluation, and will in his good
time call vnto the faith by the miniſtery of
his Goſpel, leaſt we without them ſhoulde
be conſecrated in that glorie, wherevnto he
hath redeemed vs. The Lord therefore in
mercie haſten the fulfilling of the number
of his elect, that the dayes of ſin may ceaſe,
& that our ſauour Chriſt, as he appeared in
in the fulneſſe of time with a ſacrifice for ſin,
ſo may now againe, when all thinges ſhalbe
accompliſhed, appeare without ſacrifice vn-
to the ſaluation al thoſe, that wait for his re-
turne to iudge the quicke & the dead. That
hauiug ſubdued al his enimies vnder his
feet, & rendred vp the kingdome vnto his fa-
ther, God may be all in all. And that we in
the meane time walking as Pilgrims and
ſtrangers in this worlde, holding forth the
light of the holy word of God, and bearing
out

our selues as heavenly Citizens, may haue
 a safe & ioyfull passage, euer liuing by our
 heades with the rest of his creatures, and
 with ioy and gladnes looke for the glorious
 return of that great God, our saviour Chyist
 into our fyl and perfect redemption. And in
 all temptations & trialles whatsoeuer, may
 finde the present hand of the Lorde, ready
 for our deliuerance, to preserve vs by his
 power into that inheritance, which cannot
 perish, nor be defiled, nor fade away, reser-
 ued for vs in heauen, which also way-
 teth as ready to be reuealed by
 on vs, in the last time, when
 al things shalbe resto-
 red again, Amen.

Rom. 8.

Tit. 2.

I. Pet. I. 4.

Aa. 3. 21.



To the Reader.

IF happily this little treatise shall seeme
needlesse, amongst so many of like ar-
gument: it may please thee (gentle rea-
der) to vnderstand, that the purpose of
the author in publishing hereof, was e-
specially to helpe the memorie, meditati-
on, and practise of those, to whom the
doctrine herein containned, hath
beene by the ministerie of
preaching in the
same order more
at large de-
clared.



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